THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ONE THING HAVE I DESIRED OF THE LORD, THAT WILL I SEEK AFTER; THAT I MAY DWELL IN THE HOUSE OF THE LORD ALL THE DAYS OF MY LIFE, TO BEHOLD THE BEAUTY OF THE LORD, AND TO ENQUIRE IN HIS TEMPLE."—*Psalms.*

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CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

THE JOURNEY OF THE PIONEERS TO THE MOUNTAINS. THEIR FIRST SIGHT OF THE PROMISED LAND.

(By Edward W. Tullidge.)

Return we now to the main body of the Saints, to see what their fate had been, and to pursue the journey with them to the mountains.

At the close of the day on which he left Mount Pisgah, Wilford Woodruff, describing the grand spectacle of the exodus, wrote in his journal thus: "I stopped my carriage on the top of a rolling prairie, where I had a fine view. I could stand and gaze to the east and west, north and south, and behold the Saints pouring out and gathering like clouds from the hills and dales, groves and prairies, with the teams, wagons, flocks and herds, by hundreds and thousands. It looked like the moving of a nation!"

"The moving of a nation!" It is a graphic picture in a touch. It was now more than ever this, for the remnant from Nauvoo had been driven toward the west. The Saints also in Europe, as well as those in the Eastern States, were looking to their leader to found for them another Zion to which they might gather.

Brigham moved not as a captain at the head of a mere band of pioneers, but in everything he well sustained the character of a Moses. He established his people on the route in organized "Stakes of Zion." They were journeying towards the mountains as a line of cities, and not as emigrant camps. Indeed, they were called "Traveling Stakes of Zion." It was a novel name—a novel idea—this of traveling cities, but peculiarly empire-founding, and very like Brigham Young, the founder of two hundred and fifty cities.

Out of an absolute destitution, and in spite of their expulsion, the Mormons had flourished and increased in the wilderness, so that at the end of the year 1846, Winter Quarters had grown into twenty-two wards, with a Bishop over each.

As the spring opened, they began to prepare for their journey to the mountains, which at that day was almost appalling to the imagination. They had still over a thousand miles

to the valley of the Salt Lake, and so little was known of the country any more than its name implied — the Great American Desert—that the Mormons could not look forward to much of a land of promise to repay them for all the past. Yet sang their poet, Eliza R. Snow, who has ever on their great occasions fired them with her Hebraic inspiration :

"The time of winter now is o'er,
There's verdure on the plain ;
We leave our shelt'ring roofs once more,
And to our tents again.

CHORUS.

O Camp of Israel, onward move,
O, Jacob. rise and sing ;
Ye Saints the world's salvation prove,
All hail to Zion's King !"

The pioneer song (as it was called) was, like their journey, quite lengthy. But the pioneers sang it with a will. It told them of their past ; told them in exultation, that they were leaving the "mobbing gentile race, who thirsted for their blood, to rest in Jacob's hiding place," and it told of the future, in prophetic strains, for "Sister Eliza" is a rare prophet as well as a poet.

The word and will of the Lord concerning the Camp of Israel in its journeyings to the West, was published from head-quarters, on the 14th of January, 1847. As it is the first *written* revelation ever sent out to the Church by President Young, the following passage from it will be read with interest :

"Let all the people of the Church of Jesus Christ of Latter-day Saints, and those who journey with them, be organized into companies, with a covenant and promise to keep all the commandments and statutes of the Lord our God. Let the companies be organized with captains of hundreds, and captains of fifties, and captains of tens, with a president and councilor at their head, under the direction of the Twelve Apostles ; and this shall be our covenant, that we will walk in all the ordinances of the Lord.

"Let each company provide itself with all the teams, wagons, provisions, and all other necessaries for the journey that they can. When the companies are organized, let them go to with all their might, to prepare for those who are to tarry. Let each company, with their captains and presidents, decide how many can go next spring ; then choose out a sufficient number of able-bodied and expert men to take teams, seed, and farming utensils to go as pioneers to prepare for putting in the spring crops. Let each company bear an equal proportion, according to the dividend of their property, in taking the poor, the widows, and the fatherless, and the families of those who have gone with the army, that the cries of the widow and the fatherless come not up into the ears of the Lord against his people.

"Let each company prepare houses, and fields for raising corn for those who are to remain behind this season ; and this is the will of the Lord concerning this people.

"Let every man use all his influence and property to remove this people to the place where the Lord shall locate a Stake of Zion ; and if ye do this with a pure heart, with all faithfulness, ye shall be blessed in your flocks, and in your herds, and in your fields, and in your houses, and in your families. * * *

"Seek ye, and keep all your pledges one with another, and covet not that which is thy brother's. Keep yourselves from evil ; take not the name of the Lord God in vain, for I am the Lord your God, even the God of your fathers—the God of Abraham, Isaac, and of Jacob. I am he who led the children of Israel out of the land of Egypt, and my arm is stretched out in the last days to save my people Israel. * * *

"Have I not delivered you from enemies only in that I have left the witness of my name? Now, therefore, hearken, oh ye people of my church, and ye elders listen together. You have received my kingdom ; be diligent in keeping all my commandments, lest judgment come upon you, and your faith fail you, and your enemies triumph over you. Amen, and Amen."

On the 7th of April, 1847, the day after the General Conference, the pioneers started from Winter Quarters.

As soon as they got fairly on the journey, they were organized as a military body, into companies of hun-

dreds, fifties, and tens. The following order of the officers will illustrate :

Brigham Young, lieut.-general ; Stephen Markham, colonel ; John Pack, 1st major ; Shadrach Roundy, 2nd major ; captains of hundreds, Stephen Markham and A. P. Rockwood.

Captain of Company 1, Wilford Woodruff ; Company 2, Ezra T. Benson ; Company 3, Phineas H. Young ; Company 4, Luke Johnson ; Company 5, Stephen H. Goddard ; Company 6, Charles Shumway ; Company 7, James Case ; Company 8, Seth Taft ; Company 9, Howard Egan ; Company 10, Appleton M. Harmon ; Company 11, John Higbie ; Company 12, Norton Jacobs ; Company 13, John Brown ; Company 14, Joseph Mathews.

The camp consisted of 73 wagons, 143 men, 3 women and 2 children—148 souls.

Nothing could better illustrate the perfection of Mormon organization than this example of the pioneers, for they were Apostles and picked Elders of minute companies, and under strict discipline.

"Lieut.-General Young" issued general orders to the regiment. The men were ordered to travel in a compact body, being in an Indian country; every man to carry his gun loaded, the locks to be shut on a piece of buckskin, with caps ready in case of attack ; flint locks, with cotton and powder flask handy, and every man to walk by the side of his wagon, under orders not to leave it, unless sent by the officer in command, and the wagons to be formed two abreast, where practicable, on the march. At the call of the bugle in the morning, at five o'clock, the pioneers were to arise, assemble for prayers, get breakfast, and be ready to start at the second call of the bugle at seven. At night, at half-past eight, at the command from the bugle, each was to retire for prayer in his own wagon, and to bed at nine o'clock. Tents were to be pitched on Saturday nights and the Sabbath kept.

A God-fearing people, without hypocrisy or cant, the Mormons have been, in every scene and every day of their eventful career. Cromwell's famous order, "Trust in God, but keep your powder dry," was never better exemplified than by these pioneers. Indeed, none ever so well understood this maxim as did these Mormon Elders.

[TO BE CONTINUED.]

SPECIAL CONFERENCE AT OGDEN.

The Special Conference held at Ogden for the purpose of more completely organizing the Stake of Zion at that place, commenced on Saturday, May 24th, at 10 o'clock, a.m.

On the stand were Presidents Brigham Young, John W. Young, and D. H. Wells, of the First Presidency; Elders John Taylor, Orson Pratt, Lorenzo Snow, Erastus Snow, F. D. Richards and Geo. Q. Cannon, of the Twelve Apostles ; also Bishop Farr, of Ogden, and President Moses Thatcher, of Logan.

The meeting was called to order by President F. D. Richards.

The choir sang the hymn, commencing with the words—

Sweet is the work, my God, my King.

Elder Erastus Snow offered prayer.

The choir sang—

The morning breaks, the shadows flee;
Lo, Zion's standard, wide unfurled,

President D. H. Wells, in addressing the congregation, said it afforded him great pleasure in meeting with the Latter-day Saints at Ogden, under so favorable circumstances, and also to bear testimony to the truthfulness of the Gospel which had been sent down from heaven, and which was being preached to the world by the people called Latter-day Saints. Through obedience to the requirements of the Gospel, we were so highly privileged as to be counted worthy to operate with the Lord and the heavenly beings in the establishment of its principles, laws and government on the earth. When the Lord spoke to

the children of men, his word was law as well as Gospel; it was applicable to and obligatory upon all, and must be obeyed.

The era in which we lived was an important and eventful one. Truths had been brought to light, which had been kept hidden from before the foundation of the world. They revealed to us the relationship we sustained to God our Eternal Father, also his grand and comprehensive purposes which were to take place, even down to the end of time, with regard to the whole of his numerous family living and dead. Although the circumstances of the people of God of this dispensation were somewhat peculiar, differing from those of his people of any past time, the Gospel itself was everlasting and always the same. His people of every age from the beginning had suffered more or less persecution, and in many instances even unto death. At a time when the spirit of cruel persecution was manifesting itself, it was asked by one of old, Which of the Prophets have your fathers not persecuted and slain? At this later day the question with the same propriety might be asked—Which of the Prophets and Apostles escaped death for the Gospel's sake? The truth had now been restored again and that too to *stay*, never more to be taken away from the earth. The Savior could not be crucified afresh nor again put to an open shame; and for those who would do so if they could, having deprived themselves of the benefits of the atonement and plan of salvation wrought out, we were commanded not to pray. After men had received the Holy Ghost and then sinned against that source of light and knowledge by actually denying it, they could not be forgiven in this world, neither in the world to come. The speaker said it was not known to him how far in former generations people could so commit themselves, as the Gospel was not revealed then to the extent of its fullness as it now existed. He believed there were many things, that the Savior did not deem wisdom to reveal, but that might have been had the people been prepared to receive them. Everything however was revealed to them necessary for their salvation. The mission of the Gospel then was different from what it was now. Then it was according to the programme, as foretold that it would be trampled under foot and rejected of men; but now it was to continue forever. The Lord Jesus Christ would also take the reins of government in his own hands, and rule from the rivers to the ends of the earth. There would be a thousand years of continuous rest, during which time ordinances pertaining to the redemption and salvation of the living and the dead would be performed in Temples built for that purpose, and the work would grow to such dimensions that it would fill the whole earth, the kingdoms of this world becoming the kingdoms of our God and his Christ. This was a feature entirely new in the history of Gospel truth, and in order that it should actually transpire according to the predictions, it would receive the immediate supervision of God Almighty, under whose instructions his angels would operate in connection with his faithful children on the earth; and they would continue their labors until the whole earth was reclaimed from sin and wickedness, and the glorious victory of truth achieved. We were now forcibly reminded of the great and serious responsibility that devolved upon the Saints of the Most High, for at their hands would be demanded an account of their stewardship, how they had treated the principles of life, the word of salvation committed to their trust. The condemnation of the world was because great light had come and was being opposed and rejected by the great majority of mankind. A few comparatively had hearkened and rendered obedience to the voice of God in thus coming to the valleys of these mountains, not for the purpose of introducing Babylon here, its vices and follies; but of divesting ourselves of the "man of sin," which so characterized her, and which would eventually be so thoroughly developed in her midst as to prepare her for the destruction that awaited her. The Latter-day Saints had no right to bring or introduce in Zion the iniquities of

the world, nor any of its ways that were not in accordance with truth and the government of God. They were required to be righteous; if they should be found otherwise they defeated the object for which they had gathered, namely, to escape the plagues spoken of. It was said anciently to those who sought signs, that no sign would be given except the sign of Noah. Although its meaning was not given, we might safely infer that it meant no more or less than the wicked were destroyed and the righteous saved. It would be even so in this dispensation. It behoved the Latter-day Saints to bear the precious fruits of the Gospel, and to cease folly of every kind. The reign of peace had already commenced in the earth. It could not be fully established, however, as long as wickedness predominated. The armies of peace had gone forth, the warfare had already commenced, and the enemy would have to give way; but the victory would not be achieved without a good deal of contention, for every inch of the ground would be contended for by those who had usurped the dominion; and those who would be defenders of the peace and the truth must stand manfully in their own defence, and in doing so God would support them. If the righteous scarcely would be saved, where would the ungodly appear? They would not be saved at all. It was the disposition of the enemy to destroy the people of God, root and branch. The remark of President Young at our last General Conference was a truthful and a significant one, namely, in substance, that the more righteous and united we became, the greater would be the rage and efforts of the adversary and wicked men to destroy us, but the less power they would have to do so.

Here the speaker showed how a knowledge of this latter-day work could be obtained It was not characteristic of the Lord to give every man supernatural evidence of the divinity of his cause, but it was in keeping with his dealings with men to do as he had done, namely, to reveal the truth to a certain man and commission him to impart it to mankind. It was much safer for men to receive the truth through the latter source than the former.

The speaker instanced the case of some of the first Elders of the Church, who had received supernatural testimony, who had either fallen away or apostatized. This was because their temptation had become correspondingly weighty, to which they had succumbed.

After speaking on the divinity of plural or celestial marriage, the speaker reminded the Elders that it was part of the faith we had espoused; that in consequence of women being more susceptible to the reception of truth than men, marriageable females were in the ascendancy in our community; that numbers of them had immigrated here with a thorough understanding that it was practised here, and of course it was natural that they should desire husbands; and said that it devolved upon the brethren, in wisdom, to take to wife the daughters of Zion, and see that there remained not a *single* woman who desired marriage.

The speaker closed in briefly treating on the proper training of children in the nurture and admonition of God, so that when the time came for the fathers to step behind the veil, the kingdom could be transferred, glorious and increasing, to their posterity; and admonished all to hold fast to the truth, for those only who *endured* to the end could be saved.

[TO BE CONTINUED.]

A BEAUTIFUL ALLEGORY.—A humming-bird met a butterfly, and being pleased with the beauty of its person and the glory of its wings, made an offer of perpetual friendship. "I can not think of it," was the reply, "as you at one time spurned me and called me a drawling dolt." "Impossible!" exclaimed the humming-bird. "I always entertain the highest respect for such beautiful creatures as you." "Perhaps you do now," said the other, "but when you insulted me, I was a caterpillar. So let me give you a piece of advice: never insult the humble, as they may some day become your superiors."

EX-SECRETARY McCULLOCH ON SALT LAKE CITY AND THE MORMONS.

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It is a pleasant break of the journey, and something more than a diversion, to leave the line at Ogden and spend a day or two at Salt Lake City. The distance between the two places is 37 miles, and the ride over the Utah Central road, built and owned by the Mormons, is a pleasant one. I forbear a description of this singular and in many respects beautiful city, as your readers are familiar with it. Salt Lake Valley narrows and rises at its southern end, and it is on this rising ground, which inclines sufficiently for drainage without being abrupt, that the city is situated. On the day before my arrival snow had fallen to the depth of several inches. It had disappeared from the valley, but it still covered the mountains almost to their base; and as I stood upon the 'bench,' as it is called, in the rear of the city, and looked down upon the plain, inclosed and protected on either side by mountain walls, under a sky as soft and of as deep a blue as the skies of Italy, over extensive pastures enlivened by cattle, fields of wheat of luxuriant growth and of the deepest green, ground that had been recently plowed, darkened now and then by the clouds which intercepted the rays of the sun, young and thrifty orchards, the whole penetrated by the canal which, with its branches, had enabled this industrious people to bring under high cultivation what a few years ago was a barren waste, the great Salt Lake, apparently higher than its boundaries, in the distance, the city just below me, with its busy streets and its many tasteful dwelling houses surrounded by gardens, I had to admit that I had never gazed upon a scene so charming or so picturesque.

Although Mormonism has drawn its chief supplies from the lower and ignorant classes of Europe, there are among the Mormons many very clever people—scientific architects, skillful artisans, tasteful landscape gardeners. This is indicated by their public buildings, their workshops and factories, their private dwelling houses, and their grounds. The roof of the Tabernacle rests upon the walls, without any other support. * * *

* The Temple, which is being constructed of granite quarried in the neighborhood, if completed according to the plan will be surpassed by no building in the Western Hemisphere in solidity or appropriate and beautiful architecture. The organ, which was built on the place where it stands, entirely by Mormons, is, I think, second in size to only one in the United States, and is excelled by none in tone or beauty. It speaks well for the Territory that all the materials of which it was constructed, except the ivory keys, were productions of Utah. Many of the private dwellings are large and handsome; the gardens which surround them are models of taste and culture. Everywhere there are indications of thrift and neatness, and comfort which are rarely seen in the new towns of the West. The people of the United States are under obligations to the Mormons. When they took possession of Salt Lake Valley it was a desert, scorched by the summer sun and covered with sage-bush. They have made it a garden. With no knowledge of what had been done in supplying the want of rain in other countries, they devised and perfected a system of irrigation, which has been extensively copied but nowhere improved. Notwithstanding their religion, * * * * one can hardly repress a feeling of admiration for the Mormons—for the courage, the patience, the power of endurance which they displayed in their march (the most wonderful of which there is a record) from Missouri over the then trackless desert with their wives and little ones, the aged, the sick, the infirm, in search of a home where they could enjoy, without molestation, the faith they had embraced—admiration for their unwavering faith, admiration for the executive ability which has been exhibited by their leaders, especially by their chief, Brigham Young. If, as they fondly hoped might be the case, they had found a home where the "Gen-

tiles" would not have followed them, they might have been the founders of a nation; but they were in fact only the pioneers of that great tide of emigration which the discovery of gold in California put in motion. The railroad has made their pleasant places easily accessible. They are no longer isolated. * * * * *

* Circumstances are solving the question of Mormonism, which once seemed likely to become an embarrassing and serious one. If good judges and honest officials are sent to them, for the protection of life and property, and they are left in other respects severely alone by the Federal Government, it will soon become as a "tale that has been told." The Mormons have done much good in their way. They have opened and improved a region which, but for them, would have been neglected. They have brought to the country many thousands of peaceable, industrious, and skillful people, and added largely to its wealth. Their history will afford abundant materials for philosophical speculation, but there is no danger of their being hereafter a political or a social disturbance.

H. McCULLOUGH.

San Francisco, March 29, 1877.

—*New York Tribune.*

ENGLAND AND THE SEA.

That the Hebrew poet should so largely mingle a sense of admiration with his sense of awe in speaking of the mighty waters which washed his coast, is one of the many indications of that passionate love for the scenes of nature which is conspicuous in the Psalms of David, but which was infinitely less common in the ancient than it is in the modern world. The Scriptural allusions to the sea are few and vague. We read of the great and wide sea as full of God's riches; of the foam which passes away upon its swelling waters, of the monsters which with pitiless fury it first nurtures and then dashes dead upon its shores; of its restless waves, which, like a corrupt heart, cast up their own shame in mire and dirt. But in most of the allusions to it, as in this Psalm, there is simply a vision of all things in God; how He stilleth the raging of the sea; how He sets its bounds which it cannot pass; how, if taking the wings of the morning we fly to the uttermost parts of it, we still cannot escape His presence. And, at last, we are told there shall be no more sea. But it was impossible that to an Hebrew the sea should have the same interest which it has for us. To us its mere physical beauty and power, that infinite restlessness, that eternal light and motion, the diapason of its marvellous music, the murmur of its summer waves, the deep triumphant roar of its winter storms, are full of delight and wonder. Every aspect and thought of it—the smoothness of its silver mirror, the laughter of its rippled sunbeams, the sweep of its shouting breakers, its barrier of yellow sands, its cliffs of shattered rock, the ebb and flow of its tidal waters, the moon that sways them, the salt breezes that sweeping over them revive our wearied spirits and re-invigorate our failing health—all fill us with that passion of astonishment and thanksgiving to which many a poet has given such eloquent expression. And to this natural delight is added the sense of those blessings of the sea for which we thank God; and not least among them the fact that to it we owe the free isolation of our England, and the thought that to us it is no estranging barrier, but our marriage ring with all nations. "The white wake of an Atlantic vessel," it has been said, "is the true avenue of our palace front." Our grandest songs breathe of it. Our proudest glories are mingled with it. Our highest deeds of national daring were wrought upon it, from the days when brave Sir Humphrey Gilbert sank in his little frigate of ten tons, saying, "We are as near to heaven by sea as by land," to the wreck of the Birkenhead, and the burning of the Goliath.—*Rev. Canon Farrer, D. D.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 9, 1877.

WHERE ARE THE ANGELS?

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AMONG the many discrepancies of Christendom, there is nothing so striking as the utter faithlessness in regard to angelic visitation in the present age. Bible readers, Bible students, Bible preachers, have unitedly concluded and declared that however much this might have existed in ancient times, it certainly does not, need not, can not, exist now; and this idea is so far interwoven into the popular mind, it has become proverbial to say of unexpected or improbable things, that they "are like angels' visits, few and far between." Now it is very evident, that in the economy of the Almighty, angels are a very important element, that they have been his representatives and agents, and that they form a very desirable medium and connecting link between the extremes of Godhead and humanity. The great gulf of progressed organization must needs be bridged by intercommunion with those intermediate orders of intelligence of whom it is declared in Scripture, He "maketh his angels spirits, and his ministers a flaming fire" (Psalm civ, 4). It appears doubtful whether the religious world of to-day really realizes how much and how intimately angels have been identified with human history, and it is curious to note how in the details of that history (so far as the Old and New Testaments are concerned,) this fact of experience appears to have been accepted as a matter of course, exciting scarcely any surprise, and seeming to intimate by this, that even the instances noted are not exceptional, but in a way common, taxing no man's credulity, exciting no man's curiosity, arousing no evidence of scepticism, but jotted down and intermixed with events which seem altogether insignificant in our age, compared to the privilege of this communion, which was then and would be now, a visible, tangible testimony to divine interest, and an ever applicable medium of divine intercourse.

There may be many grades of angelic or celestial organization, differing in the intensity of their glory, intelligence, or authority, as also there may be angels of darkness; but they are all doubtless subject in some way to the great Head, and susceptible of being used by him to the accomplishment of his purposes; for we are told in regard to the Egyptians, that the Lord "cast upon them the fierceness of his anger, wrath, indignation and trouble, by sending *evil angels* among them" (Psalm lxxviii, 49): and in order that man's agency may be exercised in this probation, the powers of evil are allowed to advance so far that "Satan himself is transferred into an angel of light." Whether this is allowed to all his hosts we may not affirm, but St. Paul says if this is so

in his case, "it is no great thing if his ministers also be transformed as the ministers of righteousness" (2 Cor. xi, 14, 15). We need not be anxious of investigating the influence of the dark side, that is patent to every man, it obtrudes itself in the past, in the present, and fills with fearful forebodings as to the future of many of our race.

To a believer in the unity of divine purpose, it is a source of solace to read that an angel or angels appeared to Abraham (Gen. xxii, 11), to Lot (Gen. xix, 15), to Jacob (Gen. xxxii, 1), to Moses (Ex. iii, 2), to Balaam (Num. xxii, 31), to Gideon (Judg. vi, 12), to David (2 Sam. xxiv, 17), to Elijah (1 Kings xix, 5), to Ornan (1 Chron. xxi, 20), to Manoah (Judg. xiii, 16), to Zechariah (Zech. i, 9), and to other worthies in the ancient times; but it is gladsome to know that this was not then forever discontinued, that in what is called the Gospel age angels were even more prolific in number, and free in their visits to man, than under "the law and the Prophets," hence we take solace that an angel or angels appeared to Zacharias (Luke i, 13), to Joseph (Matt. i, 20), to Jesus (Matt. iv, 11, Mark i, 13,) to the shepherds (Luke ii, 10), to Philip (Acts viii, 26), to Cornelius (Acts x, 7), to Peter (Acts xii, 8), to Paul (Acts xxvii, 23), and to many others.

Nor have these visitations been confined to men, but women have been so blessed, and the fact that anciently an angel or angels appeared to Sarah, to Hagar, to Manoah's wife, to Hannah, to Elizabeth, to Mary, to the women at the sepulchre, etc., etc., is a testimony that the privilege is not bounded by sex or age, but that where the spiritual perceptions were alive and active in the ages of the past, this method of communication was so far without restriction, and one of the express manifestations of the favor of the Almighty.

The necessary fulfillment of prophecy is still more fatal to the position of the religious world, and demonstrates that while they may certainly read the Scriptures, they can hardly be called believers, for it is expressly predicted that angels will again appear among men, and operate in accordance with a programme already established. If they are the ministers of the Almighty, the medium by which he oft-time communicates to men; if the history of the past, as partially recapitulated, is not a fraud, a myth; if it is not legendary, but a statement of experience, of facts; if the prophecies are not the ravings of enthusiasm, without purpose or order; if angels ever could come, or did come, then we are justified in believing that they may, have, or will come again in the order of God's providence, and for the fulfillment of his purposes. Now many look for such appearances at the great consummation, they think that may be,—in the judgment,—"the Son of Man shall come in his glory, and all his holy angels with him" (Matt. xxv, 31); they read that, "He shall send his angels and gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven" (Mark xiii, 27); but this stupendous act is in the far off future, and it is pushed as far from reality as possible; while they quote with evident relish as the Apostle said, "Where is now the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation" (2 Peter iii, 4), overlooking the fact that it was expressly prophesied that *in the last days* men should use these very words, and further overlooking the prophecies in regard to the several angels who, engaged in the great preparatory work, should

open seal after seal, until the one should come bringing "The everlasting Gospel to preach to them which dwell on the earth" (Rev. xiv, 6). The Savior expressly notices the preaching of the Gospel as one of the signs of his second coming; for when the disciples were enquiring of him as they sat on the Mount of Olives, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? (Matt. xiv, 3) he replied at length, completing the latter query as follows, "and this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; *and then shall the end come*" (Matt. xxiv, 14.) Now the Scriptures declare in plainness that this in common with many things which both precede and follow, will be initiated by angelic ministration; Sadducee like, this may be unbelieved, angels may form no part of either religion or church, yet "are they all ministering spirits sent forth to minister unto them who shall be heirs of salvation" (Heb. i, 14); they may not manifest themselves always in their glory, it may be now in our day, as in ancient times, some waiting souls, have "entertained angels unawares" (Heb.); yet even this could hardly occur among those who had no faith in them, in their existence, or the possibility of their being able to visit, to console, to minister, or to promise.

The present and many preceding generations have had their minds so beclouded by this false tradition, their hearts so hardened by avarice and the love of the world, their spiritual perceptions so blinded by misuse or stifled by neglect, that to speak of being visited by an angel, or to believe that an angel has visited any other person, in *this intelligent age*, only provokes a sneer; and earnest religionists conclude, to the gratification of sceptics, that all who give credence to the restoration of a principle or practice which permeates all their Bible, and runs parallel with the history of man, only demonstrates fitness for a lunatic asylum, or causes such to be considered as one deluded, a fanatic, a vagabond, or rogue. Now where is the consistency of all this? If angels must come, have come, or do come, to whom must they come? Why, to believers, to those who look for them, and to common men or women. We look through the misty traditions of men to the past, and think that Patriarchs and Prophets, that men and women of God were something different to men and women of this age, but this idea was controverted eighteen hundred years ago. The Apostle James, writing his epistle, says, "Elias was a man subject to like passions as we are" (James v, 17). These worthies realized the advantages of communion with intelligences higher than themselves, even "according to the wisdom of an angel of God to know all things that are in the earth" (2 Sam. xiv, 20).

Now under the dominion of the law this privilege of angelic ministration and communion prevailed more extensively than the record shows no doubt; indeed they have been the medium below the Gospel, as well as in it; hence when Israel rejected the Gospel, they "received the law by the disposition of angels" (Acts vii, 53), and failed to keep even that; Paul says, "it (the law) was ordained by angels," added, "because of transgression till the seed should come" (Gal. iii, 19), and in Hebrews he asks, "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape if we neglect so great a salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by

them that heard him" (Heb. ii, 23). In another place, in contrasting the dispensations of law and Gospel he says, ye are not come but to "*an innumerable company of angels*" (Heb. xii, 22), showing the greater amplitude of opportunity for spiritual communion and spiritual culture under the Gospel, and all seeming to harmonize with many other passages, and bringing into greater prominence the saying of Jesus in regard to that which he taught, "Whosoever shall confess me (as his leader, Savior, King,) before men, him shall the Son of Man confess before the angels of God; but he that denieth me (or my Gospel) before men, shall be denied before the angels of God" (Luke xii, 8, 9).

In view of the importance of these declarations, we can realize the force of Paul's expression, "though we or an angel from heaven preach any other Gospel than that which we have preached, let him be accursed" (Gal. i, 8), and that of John, "Whoever transgresseth and abideth not in the doctrine of Christ, hath not God; If there come any unto you and bring not this doctrine, receive him not into your houses, neither bid him God speed" (2 John ix, 10). "Whatsoever was written afore time, was written for our instruction," and we cannot, like sectarianism, overlook the fact that inasmuch as "God is no respecter of persons," we are entitled by both law and Gospel to that communion enjoyed in other ages, if we only can grasp the simple secret of success, and this is to abandon our own traditions, the teachings of the Christian churches, the use of Christian creeds, and the ruts and furrows of so-called Christian life; we shall have to trust more to God and less to ministers, more to the Spirit, and less to theological colleges and books, more to the plain statements of Scripture, and less to the accumulations of so-called theology and divinity; we shall have to believe and live the Gospel, and care less for the systems and whims of men, and when we—when Christendom can come right down to primitive principles, they shall enjoy primitive privilege, and restore primitive association, and there will be no need to ask, as the religious world might do to-day, in tones of reproachful enquiry,

Where are the angels? H. W. N.

APPOINTMENT.—Elder R. G. Berrett is appointed to labor in the Bristol Conference.

NOTICE.—We are now prepared to receive orders for the new editions of "Key to Theology," and "Jacques' Catechism."

TELEGRAM.—By courtesy of G. Ramsden, Esq., of Guión & Co., we are informed that the S.S. *Wisconsin* arrived in New York at 4 a.m. on the 7th inst. All well.

ABSTRACT OF CORRESPONDENCE.

Elder W. W. Galbraith writes from Manchester to Pres. J. F. Smith, as follows:—

"I am as busy as I know how to be, I am becoming acquainted with many influential business men of this city, and spend from one to two hours with them when we meet. Some are attending our meetings, and I am in hopes many more will come and hear us. We likewise are having out door meetings, indeed it seems I am never still until eleven or twelve at night, and I enjoy it, although I get very tired; for the Gospel is plain; yet to see men of culture, taken aback, in their traditions as to the scriptural way of serving the Lord,

and to find myself a humble instrument in the hand of God, in so doing, gives me much pleasure. I baptized four last evening, two were re-baptisms, one a man who had been in the Church, and a young lady who had not been baptized before. The brethren arrived all right. Brothers McArthur and Kimball purpose starting for their fields of labor immediately."

FOREIGN CORRESPONDENCE.

—o—

Salt Lake City, U.T., June 6, 1877.
Prest. Joseph F. Smith.

Dear Brother,—We have released Elder Robert W. Sloan, Job and Edward Hemsley, from going on their missions to England, to which they were called at the General Conference, held last April in the Temple at St. George.

About twelve of the brethren, called to Europe, left Salt Lake City this morning with the intention of sailing from New York on the 12th inst. They are mostly the brethren residing at St. George, and the southern portion of the Territory.

The work of organizing the Priesthood in the various Stakes of Zion is engaging the greater portion of the time and attention of the Quorum of the Twelve Apostles, assisted, as far as their other duties will permit, by the First Presidency. Since you left we have organized Stakes in Cache, Weber, and Utah Counties, and next Saturday and Sunday we hope to be in Brigham City, and the next weeks following at Farmington and Tooele. We shall then most probably go down to Sanpete County, and so continue until we have organized the Latter-day Saints throughout these valleys, so that all can be known and all looked after.

We have lately received several interesting communications from the brethren engaged in the Mexican Mission. Brothers J. Z., and I. J. Stewart, have been laboring principally in the southern portions of Arizona, whilst the rest of the company have pushed into Sonora. In both countries they have done considerable preaching, found many friends, and in Arizona a few Mexicans have been baptized. The Catholic priests, who have great influence in those regions, have done their utmost to excite the populace against the brethren, by telling them the most outrageously ridiculous stories—for instance, that the Mormons branded all on the forehead who attended their meetings, and others of a like character, and by threatening with the curses of the church all who held any intercourse with the Elders. This course has produced varied results: some of the people, before that time friendly, afterwards utterly refused to listen to the teachings of the brethren, others became excited to that extent that they mobbed them as they passed through the streets of their towns, whilst the anxiety of others to hear the brethren preach was so much increased, that many attend their meetings and listened with interest to the principles of salvation. The brethren have traveled over a large extent of country, and preached alike to Americans, Mexicans, and natives. Elder L. H. Hatch, and the brethren laboring in the country of the Zuni Indians, are laying the foundation for a couple of prosperous settlements. They have had considerable success in their ministrations amongst the surrounding tribes.

The ridiculous excitement that swept over this country with regard to Utah, just previous to your departure, has measurably abated. The call for more troops to over-awe the "Mormons" has been a vain one. General Crook, commander of this military district, has been here during the past few days, being sent by the army authorities to find out if there was any cause for such a hubbub. We are informed he has expressed his opinion very plainly on the matter, and gave the members of the "ring" to understand that he could see no need for more soldiers being sent here, the great thing that Utah needed at pre-

sent, to his idea, was the stoppage of the sensational falsehoods which commercially were doing it so much injury.

Praying the Lord to abundantly bless you and all the Elders associated with you, and with kindest regards to all the Elders and Saints throughout the Mission,

I remain your brother in the Gospel,

BRIGHAM YOUNG.

HOME CORRESPONDENCE.

Sprowston, June 29, 1877.

Pres. Joseph F. Smith.

Dear Brother,—Having just returned from near three weeks' travel, a brief synopsis may not be uninteresting, while at the same time I esteem it a duty to keep you informed as to the business of this Conference. Upon invitation from the Saints of Standwick who are in the adjoining (Birmingham) Conference, I remained over June 9th, where I was pleased to meet Bishop Rowberry and Elder G. Atkin.

As usual when the Elders have not met for some time, the meeting was most cordial. Sunday morning we attended the Sabbath School, which is ably conducted by Pres. Hamp, and which reflects great credit on both teachers and scholars; at the close of the exercises (among which the singing was especially noticeable) we (by request of Pres. Hamp) each addressed the school, encouraging them by pointing out the good results attainable by strict attendance to such duties, and commending their energy and perseverance. Too much, probably, could not be said in favor of organizing schools in the various Branches in this country, in conformity with the example set in the valleys of the mountains, and of which we have justly reason to be proud.

The afternoon and evening meetings were well attended and the time occupied by Bishop Rowberry, Elder Atkin, and myself, judging from the strict attention, I think all were interested and edified. The excellent little choir added much to the enjoyment and spirit of the meetings.

On Monday a tea-party convened in the meeting-house, the good things of the earth were liberally dispensed, and the latter part of the evening spent in singing and other innocent amusements, closing with prayer, by Bishop Rowberry.

On Tuesday morning met with the choir, and many friends to escort a small company of Saints to the train on their way to Utah; much respect was shown to our people by the villagers, who were out at their doors to bid them good bye as they passed along. The vicar, the rev. Mr. Mansfield and lady, preceded us to the station and stood on the platform, while we occupied the other in a group, singing a farewell hymn until the train arrived, when the usual "good bye, God bless you," was heard from every lip, and away they whirled with thankful hearts, no doubt, for their deliverance. The next day three members were added by baptism.

On the 20th I met Pres. Thos. Ball (of the Nottingham Conference) in the Paxton Branch, and on Sunday, the 24th, we held a camp meeting in the Orchard of Pres. Thos. Passworth, at Orford Darcey. The meeting was addressed by myself in the afternoon, and Prest. Ball in the evening; there was a large and a very attentive congregation. After meeting the Paxton Branch (by mutual consent and the good feelings of all concerned) was tranferred to the Norwich Conference, it lying within the boundary of said Conference, and consequently much more handy for their Elders to visit.

I am happy to say I am well in health and enjoying myself in efforts to disseminate the truth.

With best and kindest regards to yourself, I am yours truly in the Gospel,

GEO. BARBER.

A man cannot see the sun except by the light of the sun. Neither can a man understand religion except he be taught by religion.

UTAH NEWS.

From the *Deseret News*:—

WARM AND HOT.—At 2 o'clock in the afternoon of June 12th, the thermometer stood at 84 in the shade, and a 110 in the sun, in Salt Lake City. Pretty high for June.

TIME OF LEAVING.—We understand that Elder O. H. Riggs, Samuel H. Hill, Nelson Empey, A. B. Dunford, and perhaps one or two other missionaries, expect to leave for Europe on or about the 9th of July.

SCHOOL RECREATIONS.—The children of the 8th Ward have been enjoying themselves at Lindsey's Gardens. They were accompanied by Bishop Sheets and council, and the Sunday School Superintendent, brother Shelmerdine.

FROM WOODRUFF.—Bishop Lee, of Woodruff, has been in the city and reports all well in the regions of the upper Bear. Plenty of grass, stock fat, people healthy, and lots of butter and cheese. The Saints are happy and contented and trying to improve the country. There is plenty of room for fifty more families. Water, land, and timber are plentiful, and here is an opportunity for some of the unemployed of Salt Lake to make a home and achieve independence.

DESERET MUSEUM.—The bugle used in the company of pioneers, led by President Brigham Young to Utah, in 1847, has been presented to the Museum by Joseph Judd, Esq., of St. George. With this bugle the camp calls were sounded morning and evening, on that eventful journey, by the late bugler, James Craig. It is pleasing to notice the liberality of the brethren in adding to the collection of relics of "auld lang syne" in the cabinets of the Deseret Museum.

SALT LAKE AHEAD.—Mr. Beecher is certainly right in his boast about Brooklyn children. They are very healthy and handsome, and there are more of them, according to population, than can be found in any other city of the Union.—*N. Y. World.* In point of the health, beauty, and numerical proportion to the population of her children, Salt Lake is, in our opinion, far in advance of Brooklyn, and probably of any other city, not only in the Union, but in the world. There are many other good points with regard to which this city is hard to cope with.

SILK.—Mr. Paul A. Schettler showed us some very fine specimens of cocoons, very large, French Annuals. He informs us that last season a number of moths flew from the cards and adhered to the boards in Mr. Schettler's barn, where the eggs were deposited and had no protection from last winter's cold. They hatched out early in the season, and the worms, in the absence of mulberry leaves, actually fed for some time on lettuce, yet the cocoons are unusually large. Mr. Schettler will have about 200,000 cocoons this season, 120,000 of which are French Annuals, and 80,000 of the Tuscan variety. The latter are about the best known.

A GALA DAY.—From brother George B. Bailey, we learn that the Sunday school children of Mill Creek Ward and their parents spent a day agreeably at Hill's Farm, adjoining the Ward meeting house. They had good music, singing, dancing, boating and other amusements. In the evening there was a party in the meeting-house, the proceeds to be applied for the benefit of the Sunday schools of the Ward. They dismissed at ten o'clock, everybody who participated having enjoyed an excellent time throughout the entire day. There are four Sunday schools in the district, aggregating three hundred and sixty-five scholars, who meet every Sabbath, in the district school-houses, under the supervision of Superintendent J. F. Snedaker, aided by three assistants.

DESTROYERS!—The destroying angels are abroad! They are coming this

way. They are armed and legged and winged—as orthodox angels should be—and fully equipped for war. Their maneuvres are not exactly according to the manual, but they act in concert and their march is irresistible. On the sand ridge between this city and Ogden they are out on parade. But the engine of the U. C. passenger train dashed through their ranks with defiant snorts, and countless numbers were done to death. Defunct hoppers covered the brass pump-mountings, and formed on the splashboards of the wheels, making a two-inch lining. They were big fellows, nearly ready for flight southward, until they met that locomotive and their quietus. If our worthy—and timid—governor would procure troops enough to crush this hopper "uprising" he would dissipate much moral alarm and render his name immortal.

TEMPLES.—The rock-laying being done on the Temple just now includes the turning of the arches of the windows of the first story, and therefore requires even more than ordinary care and time. The work is progressing, and when the five courses, now in process of being laid are finished a still better idea of the grandeur, solidity and beauty of the noble structure, when completed, will be obtained. Temple building is one of the most important phases of this last dispensation, and the Latter-day Saints are therefore deeply interested in its progress. A gentleman who lately passed through Sanpete County informed us that he never saw so great a unanimity of sentiment and action among any people, upon the accomplishment of any object, as is being manifested in that locality in the matter of the Manti Temple. We understand a similar feeling and determination prevail in the northern part of the Territory in relation to the Temple at Logan, Cache County. Among the many other precious blessings to be obtained through the building of Temples here, it may be very profitable in an educational point of view. By this present movement of building such structures, a large number of the young men are becoming skilled in work of that nature, preparing them, if required, to take part in the rearing of the magnificent structure which is to grace the Centre Stake of Zion, Jackson County, Missouri, in the present generation. Upon that house a pillar of cloud will rest by day, and a pillar of fire by night, and the glory of the Lord will fill it, and a people have to be prepared in the school of experience to rear it. Many people may suppose that the prophecy given through the Prophet Joseph Smith in relation to that particular Temple will never be fulfilled. It has been demonstrated, however, that he was a true Prophet. The numberless instances of the fulfillment of his predictions attest the validity of this position. These fulfillments stand, like the rock of ages, upon the foundation of truth, showing to all the world, who will not suffer their minds to be blinded with the murky clouds of prejudice, that Joseph Smith was what he claimed to be. Those proofs, like the evidences of the intelligence and general virtues of the Latter-day Saints, stand as way marks that cannot be obliterated.

The Austin (Nev.) *Reville* says, "That the Mormons are industrious, peaceful, and, from their lights, virtuous we know."

The New York *Journal of Commerce* says, "The *Deseret News*, organ of Brigham Young, is at least vigorous in denouncing the reports which attribute warlike intentions to the Mormons."

An exchange says, "The Gentiles are deserting Utah." Well, let them desert it if they wish. This is a free countay, and migration is not prohibited. If none but them had come here, Utah would have been a desert all the time.

The Cuero (Texas) *Bulletin* says, "Mormonism with all its evil influences will soon be extirpated, rooted out, stem and branch, from the body politic of this great republic." Why make so much noise over a thing which will be so soon extirpated and rooted out?